DOCUMENT RESUME

ED 191 626 RC 012 217

AUTHOR	Benally, Elaine Roanhorse; And Others
TITLE	American Indian Education Fact Sheets and Mini Review.
INSTITUTION	ERIC Clearinghouse on Rural Education and Small Schools, Las Cruces, N. Mex.
SPONS AGENCY	National Inst. of Education (DHEW), Washington, D.C.
PUB DATE	Mar 80
CONTRACT	400-78-0023-Opt. 2
NOTE	12p.: Paper copy not available due to poor print quality.
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*American Indian Education; American Indian Literature; American Indians; Bilingual Education; *Childrens Literature; Cultural Images; *Curriculum Development; Curriculum Enrichment; *Educational Legislation; Educationally Disadvantaged; Elementary Secondary Education; Ethnic Stereotypes; Federal Indian Relationship; *Instructional Materials; Nontraditional Education; Reading Material Selection; *Relevance (Education); School Law; *Student Needs; Tribes

ABSTRACT

Two fact sheets and a minireview are directed at improving American Indian education. The first fact sheet deals with curriculum development for Indian students by the classroom teacher. Curriculum, scope, and sequence are defined, and suggestions are made for using commercially prepared curriculum materials (which often ignore minority representation) as supplements to individually planned programs. A list of 14 centers and organizations that specialize in American Indian-oriented curriculum is included. The problems of stereotyping and depersonalization of Indians, prevalent in children's literature, are described in the mini review, and guidelines for selecting unbiased reading materials are discussed. Ten methods and strategies for effectively using the literature, a challenge to present young readers with truthful and meaningful materials, and a list of instructional materials and reading selections are given. In the second fact sheet, a brief history of American Indian legislative funding is described, with an emphasis on particular pieces of funding being used to aid Indian education today. A summary of Alaska's development of Indian education is revealed as exemplary of some of the problems encountered in achieving quality education. It is suggested that further research, better use of funding, and continued pursuit by the Indian student will provide hope for a better education in the future. (JD)

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AMERICAN INDIAN EDUCATION

FACT SHEETS and MINI REVIEW

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March 1980

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NATIONAL INSTITUTE OF EDUCATION

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CURRICULUM DEVELOPMENT FOR AN AMERICAN INDIAN CLASSROOM

Curriculum is "the formal and informal content and process by which learners gain knowledge and understanding, develop skills, and alter attitudes, appreciations, and values under the auspices of that school."

HOW DOES THE TEACHER BEGIN TO DEVELOP A CURRICULUM FOR HIS/HER CLASSROOM?

Curriculum is the "route" by which a student gets from one place to another. It is a route for movement. The first task is to decide where the students are, the second task is to determine the direction they should go. Decisions are based on the needs of students.

Curriculum should involve:

1. meeting the needs of the student and the community,
2. establishing a learning plan based on these needs,
3. selecting products and procedures which facilitate implementation of the plan.

Two important words in curriculum development are Scope and Sequence.

HOW DO YOU USE SCOPE AND SEQUENCE IN CURRICULUM DEVELOPMENT?

If we continue to think of curriculum as a route, then "scope" describes the length of the route. How far will the student travel along the route? How much of the subject is to be mastered? What is the range of the learning? Many schools determine the scope of "reading," for example, by setting criteria for comprehending the written English word and reading aloud.

"Sequence" is the order of learning tasks along the route. Where does the student begin? What prior knowledge is needed? What skill or mental processes are needed? What steps must be taken, and in which order, to reach the end? How does the student proceed from one step to the next?

EXAMPLE: In learning to read the English language, it is necessary for students to have a prior knowledge of listening and speaking. Sightwords are identified, then sounds are identified with letters, next come vowels and consonants, then short vowel, etc.

CREATING YOUR OWN CLASSROOM CURRICULUM TAKES TIME. OUR SCHOOL RECEIVES CURRICULUM MATERIAL FROM PUBLISHING COMPANIES.

Publishing companies are capable of providing products as well as the entire curriculum plan for a broad subject area like language arts. This plan and the products which facilitate the plan are often called a "basal series", a series of basic books (or tapes or lesson plans) taking the student along the scope and sequence of a certain subject area.

These companies supply schools with curriculum products, and they also provide the curriculum routes. Since they seek to reach the largest number of clients possible (publishing is a profit-making business), the companies publish products which appeal to a vast majority. Minorities are often left with little but token representation. The products neither relate to their experiences nor do the products relate their experiences to others.

HOW CAN THE TEACHER TAKE ADVANTAGE OF BOTH COMMERCIALLY PUBLISHED CURRICULUM PRODUCTS AND CREATING THE CLASSROOM'S CURRICULUM?

You can use this to your advantage. Teachers are always looking for extra materials. For instance, some students are better readers and need more material than others on a particular subject. Other students may be more visually oriented and would benefit from a film strip on the same subject.

EXAMPLE: When fourth graders are studying about the area they live in, books with maps describing the location of their tribe and explaining the distinct culture of their tribe would fit right into the social studies curriculum. Or a slideshow about your reservation would fit right into the basal social studies presentation and more than likely be easily accepted by teachers.

HOW CAN I OBTAIN MORE INFORMATION ON CREATING MY OWN CLASSROOM CURRICULUM FOR AMERICAN INDIAN STUDENTS?

The following centers and organizations specialize in American Indian-oriented curriculum for American Indian students:

UNITED INDIANS OF ALL TRIBES FOUNDATION
DAYBREAK STAR INDIAN CULTURAL-EDUCATIONAL CENTER
Discovery Park, P.O. Box 99253
Seattle, WA 98199

PACIFIC NORTHWEST INDIAN PROGRAM
Northwest Regional Educational Laboratory
710 S.W. 2nd Avenue
Portland, OR 97204

INSTRUCTIONAL MATERIALS DEVELOPMENT PROJECT
A Project of the Red School House
560 Van Buren Avenue
St. Paul, MN 55103

CURRICULUM ASSOCIATES
5715 - 58th N.E.
Seattle, WA 98105

DEVELOPMENTAL LANGUAGE PROGRAM
Western Regional Resource Center
P.O. Box 2300
Anchorage, AL 99510

NATIVE AMERICAN
MATERIALS DEVELOPMENT CENTER
407 Rio Grande Blvd., N.W.
Albuquerque, NM 87103

INSTRUCTIONAL MATERIALS CENTER
Drawer E
Pine Hill, NM 87321

FOLLOW THROUGH PROJECT
Northern Cheyenne Tribe
Lame Deer, MT 59043

SHENANDOAH FILM PRODUCTIONS
538 G. Street
Arcata, CA 95521

AMERICAN INDIAN CURRICULA DEVELOPMENT PROGRAM
U.T.E.T.C.
3315 S. Airport Road
Bismark, ND 58501

BLACKFEET HERITAGE PROGRAM
Browning Public Shcools
Browning, MT 59417

CURRICULUM DEVELOPMENT CENTER
ROUGH ROCK DEMONSTRATION SCHOOL
Rough Rock, AZ 86503

ANISHINABE READING MATERIALS
Indian Education Department
Central Administration Building
Lake Avenue and Second Street
Duluth, MN 55802

MONTANA COUNCIL FOR INDIAN EDUCATION
3311 1/2 4th Avenue North
Billings, MT 59101

Reference:
La France, Joan and Neal Starkman, DEVELOPMENT OF NATIVE AMERICAN CURRICULUM, 1979. ED 173 004

References cited by ED number can be obtained from your nearest ERIC Microfiche Collection

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AMERICAN INDIAN EDUCATION

Mini Review

AMERICAN INDIAN CHILDREN'S LITERATURE

"...language embodies the human psyche. To... read...allows us to enter human history. In books we follow the gestures, the pulse, the heartbeat, the pallor, the eye-movement, the pitch and the tone of people who lived before us, or who live now in other places, in other skins, in other habits, customs, beliefs, and ideas."[1]

Introduction

Literature informs and entertains; it reflects the values of society and helps to instill those values in the reader. Children's literature is simply one genre, one form of literature. Accepting that, it is imperative that those of us responsible for sharing books with children in our homes, in our schools, and in our libraries select with care the materials that acquaint these children with the world in which they live. And nowhere is that more true that in that aspect of children' literature written for and about American Indian children.

The Problem

In recent years, parents, teachers and librarians have become increasingly aware of the inaccuracies and sterotypes that historically have been present around the American Indian in literature. A U.S. Senate Report in 1969, *Indian Education; A National Tragedy–A National Challenge,* reports on the perceptions held by non-Indians all over the country. In part, this subcommittee stated that:

—In every community visited by the subcommittee there was evidence among the... population of stereotypical opinions of indians.

—The basis for these sterotypes goes back into history–a history created by white men to justify their exploitation of the Indians; a history that the Indian is continually reminded of at school, on television, in books, and movies.

ERIC CLEARINGHOUSE ON RURAL EDUCATION and SMALL SCHOOLS

—The manner in which Indians are treated in textbooks--one of the most powerful means by which our society transmits ideas from generation to generation--typifies the misunderstanding the American public as a whole has regarding the Indian and indicates how misconceptions can become a part of a person's mind set...

—With attitudes toward Indians being shaped, often unconsciously, by educational materials filled with inaccurate stereotypes...it is easy to see how the...[negative image of the]...Indian becomes the symbol for all Indians....2

The first problem, then, concerning American Indian children's literature is to assemble a body of literature for all children—Indian and non-Indian alike—that is free of the stereotypes and depersonalization that have helped to foster inaccurate and often hostile or embarassing images of the American Indian. Barbara Stoodt and Sandra Ignazio, in an article written for the journal, *Language Arts*, concluded that "the American Indian is misrepresented, distorted, romanticized, and victimized in children's literature."3 Evidence to support their conclusions can be found also in *Unlearning "Indian" Stereotypes*, a teaching unit for elementary school teachers prepared by the Racism and Sexism Resource Center in New York. This work shows that all too often the American Indians are presented as "fierce and violent with tomahawks, feathers and paint," In children's literature, as elsewhere, these stereotypes regularly appear to distinguish American Indians from other people and simply "reinforce and perpetuate racism."4

Selection of Materials

Gretchen Bataille, challenged by a State directive to compile a nonracially biased bibliobraphy of Indian literature for use in Iowa schools, developed the following criteria for selection of materials. These guidelines should prove helpful to others attempting a similar task:

1) Had the book been recommended by an American Indian organization or publication, or had it been evaluated by American Indian people or teachers of American Indian literature?
2) Does the book avoid stereotypes and realistically portray elements of American Indian life...?
3) Is the book writen by an American Indian or by someone sensitive to Indian culture? Because many students see Indian people only in historical terms, it is crucial that they be made aware that there are many fine contemporary Indian writers.
4) Do illustrators avoid the stereotypical pictures of American Indians? The visual image has a strong impact on children.5

The Library Services Institute for Minnesota Indians has developed even more precise guidelines for selection of materials. In part, they suggest that parents, teachers, and librarians check the following:

1) Is the image of the Indian one of a real human being, with strengths and weaknesses, acting in response to his own nature and his own times? If materials are fictional, are the characters realistically developed? Are situations true, or possibly true, to Indian ways of life?
2) Does the material present both sides of the event, issue, problem, or other concern? Is comparable information presented more effectively in other material?
3) Are the contributions of American Indian culture to western civilization given rightful and accurate representation, and is this culture evaluated in terms of those of its own values and attitudes rather than in terms of those of another culture?
4) Does the material contain factual errors or misleading information?
5) Does the material perpetuate myths about the American Indian? Does the material show an obvious or subtle bias?
6) How might the material affect the Indian person's image of himself?
7) Would the material help an Indian identify with and be proud of his heritage?
8) Does the material express Indian values and might it help an American Indian to reconcile his own values with conflicting ones?
9) Are loaded words (i.e. buck, squaw, red skin, etc.) used in such a way as to be needlessly offensive, insensitive, or inappropriate?
10) Does the material contain much of value but require additional information to make it more relevant or useful?6

Once these criteria are met, adults must remember that "to nurture young minds there must be books of many types. And they should be strong books, written with liveliness and honesty both in content and style ...."7 Scott O'Dell's *Island of the Blue Dolphin* is just one example of such a book in American Indian children's literature. It is timeless because it is built around a universal theme or need. Yet, it is free of degrading stereotypes or oversimplifications.

Methods and Strategies

Once an acceptable bibliography is compiled, the second part of the problem presents itself. The adults now have the task of effectively presenting the stories and books to their youthful audiences. May Hill Arbuthnot, a leading voice in children's literature, lists

several strategies for guiding children through the world of books. In the fifth edition of *Children and Books*, she outlines activities designed "to open doors to literature and to encourage reaction to books." Such techniques, however, may be used with less frequency as children develop into mature readers and become more involved in their private reading. Most of the strategies can be adapted to all types of children's literature (i.e., picture books, fold literature, poetry, fantasy, realistic fiction, etc.) regardless of reading level. And most can be helpful to those teachers who are using a bilingual approach to the teaching of literature.

1) Reading aloud — Pleasurable listening experiences can create interest in books and provide natural opportunities for development of a listening vocabulary and acquaintance with English syntax.
2) Storytelling — Excellence with this method provides the opportunity to establish a special relationship with the audience.
3) Discussion — Book discussions can help the adult to gain insight into children's values and observe children's responses.
4) Role playing — By sharing the challenges and frustrations of a literary character, children may develop personal and social values and at the same time learn to appreciate an author's way of handling plot and characterization.
5) Creative dramatics — Dramatizing literature asks the child to interpret a story which is structurally complete, using suitable voice and actions.
6) Story theater — This is a kind of dramatization in which a narrator reads or tells the story while actors pantomime the action.
7) Oral interpretation — Interpreting orally can be called "dramatization with the voice" and does not include physical acting out except for an occasional gesture.
8) Readers theater — This form of oral interpretation requires a narrator and as many readers as are needed to cover all the character parts.
9) Puppetry — This approach allows children to plan a dramatization, create dialogue, and work for effective use of the voice. Since the puppeteer is not in view of the audience, the voice becomes extremely important as the means of creating a story interpretation.
10) Written response — Writing activities can develop awareness of the literary characteristics of prose and poetry. Writing assignments should be structured to correspond with the writing and language maturity of the children involved.[8]

The Challenge

The challenge to the field of children's literature to provide young readers with truthful and meaningful materials is possibly best summarized by Ruth Roessel in a publication from Navajo Community College in which she expresses the wishes of many Indian people:

> Our nation must respect the desires and yearnings on the part of the Indians and others, and it must readjust its thinking so that we Americans can respect differences and recognize that each culture makes an important contribution — adds a significant design to the overall fabric that makes up this great land. Today, as never before, schools are challenged into presenting the kinds of information and the kinds of materials which will support and reinforce the principles of cultural pluralism.[9]

Following is a selective list of reading materials for children, as well as a second list of instructional aids for parents, teachers, and librarians.

Selected Bibliography of Native American Children's Literature

Bales, Carol Ann. *Kevin Cloud; Chippewa Boy in the City.* 1972. (Ages 8-10).

A photo documentary that is both candid and dignified.*

Bleeker, Sonia. *The Sea Hunters: Indians of the Northwest.* Morrow, 1951. (Ages 9-12).

Bleeker, Sonia. *The Sioux Hunters: Hunters and Warriors of the Plains.* Morrow, 1962. (Ages 9-11).

Both books deal with individual Indian cultures and contain "a wealth of information."*

Brown, Dee. *Wounded Knee.* Holt, 1974.

Adapted by Amy Erlich from the adult title, *Bury My Heart at Wounded Knee.* Moving and powerful story suitable for eleven to fourteen year olds.*

Clark, Ann Nolan. *Circle of Seasons.* Farrar, 1970. (Ages 10-14).

Clark's story is a dignified, reverent description of the rites and observances of the Pueblo year.*

Folsom, Franklin. *Red Power on the Rio Grande: The Native American Revolution of 1680.* Follett, 1973. (Ages 12-14).

Folsom gives the Indian point of view of the Pueblo Revolution of 1680.*

Goble, Paul and Dorothy Goble. *Brave Eagle's Account of the Fetterman Fight; 21 December 1866.* Pantheon, 1972. (Ages 10-12).*

"An Ogalala Sioux Chief describes Indian resistance to white encroachment."

Goble, Paul and Dorothy Goble. *Red Hawk's Account of Custer's Last Battle.* Pantheon, 1970. (Ages 10-12).

"The story is told dramatically from the view point of a boy who realizes, after the battle at Lit-

tle Big Horn, that while the Indian victory was definitive, the Indian's fight against white invasion was hopeless."*

George, Larry. *Coyote and the Crane — A Legend of the Yakimas.* (Pre-School), 26 pp. ED 168 738.

This Yakima legend, rewritten and illustrated, tells the story of how Coyote turns a man into a crane because the man would not share his catch of fish.

Available from:
Kamiakin Research Institute
P. O. Box 509
Toppenish, Washington 98948
$2.50

Gridley, Marion E. *Maria Tallchief: The Story of an American Indian.* 1973, 80 pp. ED 171 502.

One of the world's greatest dancers, Maria Tallchief became the only American ballerina in history to earn the title of ballerina with the Ballet Russe. She earned the highest title possible from The Ballet Theater in New York — prima ballerina. Yet her greatest honor came with the acclamation bestowed on her by her Osage Tribe. (Grades 5 and up).

Available from:
Dillon Press, Inc.
500 South Third Street
Minneapolis, Minnesota 55415
$5.95

Harrell, Sara Gordon. *Tomo-Chi-Chi, The Story of an American Indian.* 1977, 58 pp. ED 140 000

Tomo-Chi-Chi was a Creek Indian leader who contributed greatly to insure peace between early English settlers in Georgia and the Native Americans. Recognizing the importance of written language, he founded a school for Indian children.

Available from:
Dillon Press, Inc.
500 South Third Street
Minneapolis, Minnesota 55415
$5.95

Hofsinde, Robert. *Indian Sign Language.* Morrow, 1956. (Ages 9-13)

Indian Warriors and Their Weapons. Morrow, 1965. (Ages 9-13)

Indian Music Makers. Morrow, 1967. (Ages 9-12)

Robert Hofsinde (Gray Wolf), adopted by the Chippewas, wrote in great detail about various aspects of Native American cultures (i.e., weapons and costumes, universal signs, musical instruments, etc.).*

LaFarge, Oliver. *The American Indian.* Golden Press, 1960. (Ages 10-12)

Considered by May Hill Arbuthnot as one of the finest books available in this genre, LaFarge includes both historical and contemporary material.*

Nelson, Mary Carroll. *Michael Naranjo: The Story of An American Indian.* 1975, 68 pp. ED 133 138.

Michael Naranjo, a Pueblo Indian, is a talented sculptor who has overcome great adversity. Blinded by a grenade explosion in Viet Nam, Naranjo found an outlet for his feelings through his art.

O'Dell, Scott. *Island of the Blue Dolphins.* Houghton, 1960. Newberry Medal. (Ages 11-14)

This powerful story of the endurance, fortitude and serenity of a young Indian girl struggling for survival is based on historical fact.*

Pete, Shem. *Digelas Tukda (The Story of a Tanaina Chief).* 1977, 37 pp. ED 169 763.

"This story in the Tanaina Athapascan language (Susitna dialect) is about a Tanaina Chief and tells about Tanaina life in the 19th century. It is intended for competent speakers of the Alaskan language who have knowledge of the writing system. An interlinear English translation is included as well as a free English translation."

Available from:
Alaska Native Language Center
University of Alaska
Fairbanks, Alaska 99701
$1.25

Pu-nut-tu E-ten-hes-se (Animal Friends). 1978, 20 pp.

"This reader in Masoke (Muskokee) is developed to help elementary school children begin simple reading. An English translation is included." (Seminole Bilingual Education Program).

Available from:
Dissemination and Assessment
Center for Bilingual Education
5604 Tracor Lane
Austin, Texas 78721
$1.00

Sneve, Virginia Driving Hawk. *3 Lakota Grandmothers Stories — Health Lessons for Young People.* 1975, 20 pp. (Elementary)

Three short stories are included in this small booklet describing three different aspects of health care: preventive, medical and dental.

Available from:
Association on American Indian Affairs, Inc.
432 Park Avenue South
New York, NY 10016
$1.00

Swanson, Robert. *Poems of Children — Yakima Nation.* 1978, 31 pp. ED 164 183.

This collection is intended to introduce Yakima children to creative thought process at their own level with content that is part of their own world.

The 25 poems are written in free verse. (Preschool)
Available from:
Kamiakin Research Institute
P. O. Box 509
Toppenish, Washington 98948
$3.50

Teeluk, Martha. Qanuq Kayuqtauq Kaviqsirvaq (How the Fox Turned Red). May, 1973, 28 pp. (Elementary School) ED 169 760.

This children's story in the Kobuk Inupiaq language is a traditional tale told in the Alaskan Yupek-speaking areas. Short introduction in English is included.

Vicenti, Arnold. *Nakeyah Ji Noshchii (Trees on our Reservation), A Bilingual Reader.* 1976, 22 pp. ED 129 495.

Written in Apache and English, this illustrated bilingual reader contains brief descriptions of ten trees found on the Jicarilla reservation. (Elementary grades)

Webster, Elaine and Evelyn Two Hawk. *The Hoksila and Winona Series.* 1975, 219 pp. ED 128 142.

This set includes ten illustrated readers that tell about two little Lokota children who lived on the Rosebud Sioux Reservation. There are also two teacher's manuals with suggested activities which do not require special materials or equipment.
Available from:
Educational Research and Service Center
University of South Dakota
Vermillion, South Dakota 57069
$12.00 per set of 12.

The Weewish Tree. Published six times a year by the San Francisco American Indian Historical Society.

This charming little magazine has new and relevant materials with each new issue. Just a few examples of offerings in recent issues are:

"Why Dogs Chase Cats, An Ojibway Indian Tale." Miller, Janet. *Weewish Tree,* 6 n 4, p. 3-6. Sept. 1978. EJ 191 073.

"Legend of Elk Horn Butte." Bear, Joseph L. *Weewish Tree,* v 6 n 4, p. 13-16, Sept. 1978. EJ 191 074.

Available from:
The San Francisco American Indian Historical Society
$6.50 per year (6 issues). Bulk orders at reduced rates.

*Not available from EDRS. Order directly from publisher.

Selected List of Aids for
Parents, Teachers, and Librarians

Books and Articles:

Bataille, Gretchen Mueller. *American Indian Literature: A Selected Bibliography for Iowa Schools.* August, 1978, 86 pp. ED 170 100.

Designed around criteria intended to eliminate stereotypical material, this annotated bibliography is organized by grade level. The elementary level alone lists 210 books which "emphasize similarities among all people, yet also demonstrate clear cultural differences that make American Indians a unique group in American society."

Blank, Ruth, Comp. *What Shall Our Children Read? A Selected Bibliography of Native American Literature for Young People.* 1977, 20 pp. ED 147 056.

This annotated bibliography includes available titles selected for non-biased content. The books are grouped according to reading ability levels, K-12. American Indian authors or sponsors are especially noted.

Dunbley, Grace. *Literature that Transcends Cultural Differences.* 1974, 8 p. ED 093 562.

Taken from the workshop recordings of the 13th Annual Indian Education Conference, this discussion centers around literature that transcends cultural differences and reviews several examples of children's and adolescents' literature suitable for all young readers regardless of cultural background.

Kuhl, June, Comp. *Non-Stereotyped Indian Literature: A Bibliography.* 1976, 9 p. ED 128 795.

Chosen for their authenticity and non-stereotyped portrayal of American Indians, the books in this selected bibliography are intended for use by teachers of children in grades four through eight. Brief annotations are given for approximately half of the entries.

Available from:
EDRS

Sands, Kathleen and Emory Sekaquaptewa. "Four Hopi Lullabies: A Study in Method and Meaning." *American Indian Quarterly;* v 4 n 3. pp. 195-210, Aug. 1978. EJ 203 579.

This article examines and discusses four Hopi lullabies in regard to linguistics, oral tradition and culture.

Stoodt, Barbara and Sandra Ignazio. "The American Indian in Children's Literature." *Language Arts,* v 53 n 1, pp. 17-19, Jan. 1976. EJ 139 262.

This article describes the misrepresentation and distortion of the Native American in children's literature.

Unlearning "Indian" Stereotypes: A Teaching Unit for Elementary Teachers and Children's Librarians. 1977, 50 pp. ED 162 786.

This study of approximately 70 picture books for children 10 and under gives specific examples of

prevalent stereotypes and how they are reflected in both texts and illustrations. Guidelines to help avoid such stereotypes are included.

Available from:
Council on Interracial Books for Children, Inc.
1841 Broadway
New York, New York 10023
$3.50; for ten or more, $2.50 each.

Programs/Projects:

Catch Up/Keep Up (A remedial reading program and inservice training program).

The goal of this project is to raise the reading level of children who read below grade level — one month growth for each month in the program. Instruction is individualized, but the program must involve the entire school system.

Contact:
James L. Neeley, Coordinator
Dissemination Project
Project Catch Up/Keep Up
Flowing Wells Schools
1444 W. Prince Road
Tucson, Arizona 85705

Child-Parent Centers Activity (CPC) — An early intervention program stressing language development and reading readiness for 3-5 year olds.

The child-parent centers provide an individualized, locally designed, highly structured half-day program for pre-school and kindergarten children with supplementary support services for nurses, health aides, social workers, curriculum specialists, etc.

Contact:
Velma Thomas, Director or
Dorothy Kellberg, Administrator
Child-Parent Centers
Chicago Board of Education, Room 1150
228 North La Salle Street
Chicago, Illinois 60601

Early Childhood Preventive Curriculum (ECPC) — A program for high-risk first grade students developing the perceptual, cognitive and language skills they need to respond successfully to beginning reading instruction.

In this project, classrooms are established as primary learning laboratories, in which the environment, management, and materials facilitate small group instruction and independent learning.

Contact:
Nathan Farber, Director, ECPC Program
9240 S.W. 124 Street
Miami, Florida 33176

Prior: Preschool and Improvement of Reading — A coordinated approach to school experience through readiness in preschool and reading improvement in elementary school.

Reading improvement provides remedial reading services to elementary students, and pre-school offers early educational experiences necessary to later success in reading. Strong emphasis is placed on parent involvement.

Contact:
Melba Treaster, Director
PRIOR
Poudre School District R1
2407 La Porte Ave.
Fort Collins, Colorado 80521

Footnotes

[1] Donald Hall, *A Writer's Reader* (Boston: Little, Brown and Company, 1976), p. iii.

[2] Report #501 of the Committee on Labor and Public Welfare, U.S. Senate. Made by its Special Committee on Indian Education. 91st Congress, 1st Session, pp. 22-24.

[3] Barbara Stoodt and Sandra Ignazio, "The American Indian in Children's Literature," *Language Arts*, v 53 n 1, pp. 17-19, Jan., 1976.

[4] *Unlearning "Indian" Stereotypes, A Teaching Unit for Elementary Teachers and Children's Librarians*, Racism and Sexism Resource Center for Educators, New York, New York, 1977.

[5] Gretchen Mueller Bataille, *American Indian Literature: A Selected Bibliography for Iowa Schools*, 1978.

[6] "Children's Materials About American Indians," *American Indian People*, p. 17.

[7] May Hill Arbuthnot, *Children and Books*, 5th Edition (Dallas, Texas: Scott, Foresman and Company, 1977), p. 15.

[8] Arbuthnot, pp. 524-554.

[9] Ruth Roessel, *The Role of Indian Studies in American Education* (Tsaile Lake, Chinle Navajo Nation, Arizona: Navajo Community College Press, 1974), p. 4.

Articles cited by ED number can be obtained from your nearest ERIC Microfiche collection. For further information, contact ERIC/CRESS, Box 3AP, Las Cruces, NM 88003 (505) 646-2623.

Prepared by Louise Merck Vest

AMERICAN INDIAN EDUCATION

FACT SHEET

AMERICAN INDIAN EDUCATION LEGISLATION

The history of legislative funding for Indian education is reflected in a changing attitude of the U.S. government toward the Indian. During President Washington's tenure, the government did take on the responsibility for educating the Indian, but only in exchange for large portions of land. It was felt the Indian must eventually be absorbed into the white man's civilization, and the government took on the task of educating the Indian with minimum standards and little regard for the Indian's own way of life. This lack of concern for Indian ways was expressed in a government study made in 1928, the Meriam Report. ("Significance of the Meriam Report of 1928," Stefon, Frederick J., Indian Historian, v8 n3) In 1887, The General Allotment Act created further problems by breaking up tribes and reservations, and the Indian was forced to relinquish more of his identity to receive an education. This policy, and philosophy, of educating the Indian outside of his environment continued into the "Collier Era", when, in 1933, John Collier initiated the "New Deal for the Indian Spirit." The new Indian Commissioner proposed that the Indian should retain his own identity as he received his education. From that time to the present day, the government has moved toward further development of Indian education without removing the Indian from his own culture.

It must be noted that the progress of Indian Education has been slow and painful. Despite federal laws and programs designed to benefit the Indian in his quest for education, serious problems exist. The legislation has often been enacted in haphazard fashion, leaving an Indian student who is characterized frequently by lack of motivation, deficient early education, adverse home environment, negative peer group influence, ethnic discrimination, and health and nutritional problems. (Indian Basic Education Act, Hearings Before the Subcommittee of Elementary, Secondary and Vocational Education)

A Brief History of American Indian Legislative Funding:

1789: President Washington and the Senate promised education to the American Indian in exchange for one billion acres of land.
1802: Act passed giving $15,000/year to promote civilization among Aborigines
1819: Act passed giving $19,000 to prevent the decline of Indian civilization
1870: Act giving $1,000,000 for education of the Indian
1882: Act whereby abandoned military posts could be used as Indian schools
1897: Appropriation for education of Indians in sectarian schools
1921: (Snyder Act 1921) Authorization of the Bureau of Indian Affairs to direct, supervise and expand funds appropriated by Congress for land management, welfare and education of the Indian
1924: (Indian Citizenship Act) Act entitling Indian to same rights as non-Indian, including state education
1934: (Wheeler-Howard Act) Indian Reorganization Act - Ended Allotment period, support for Indian vocational programs and higher education, and promised tribal self-government
1934: (Johnson-O'Malley) Federal assistance to states to support Indian activities related to health, education and welfare
1936: (amendment to Johnson-O'Malley Act) Permission for contracting to states for fulfillment of Johnson-O'Malley Act
1950: Navajo-Hopi Rehabilitation Act - funding for construction of schools and dormitories for Navajos and Hopis
1953: Amendment to P.L.(Public Law) 815, 874 - authorized aid to schools with high percentage of non-taxable Indian population
1953: Transfer of Federal Property Act - authorization for the Secretary of the Interior to transfer property to state or local agencies
1971: Bilingual Education Act - Grants for bilingual education
1972: Indian Education Act - Funding for schools to meet special educational needs of Indian children
1974: Educational Amendments Act - Amends P.L. 879, 815 and Elementary and Secondary Education Act
1975: Self-Determination and Education Assistance Act - Participation of Indians in administration and implementation of programs

(So That All Indian Children Will Have Equal Educational Opportunity vol.3, USOE/BIA Study of the Impact of Federal Funds on Local Education Agencies Enrolling Indian Children)

It is pertinent to look with more scrutiny at the particular pieces of legislation which are actually used to fund the Indian student today.

The Johnson-O'Malley Act: This act initially paid basic support to Indian students who were educated in mission schools, federal schools (BIA); and community-controlled schools. The provisions of the original Johnson O'Malley Act are as follows:

1. The Secretary of State may contract with states for services provided for Indians

2. The Secretary of the Interior may allow use of Federal properties for Indian schools
3. The Secretary of the Interior is authorized to create rules and regulations to carry out provisions of the Act and set standards
4. The Secretary of the Interior must report annually to Congress concerning such subjects
5. Oklahoma is excluded from the above provisions

In 1936, the Johnson O'Malley Act was amended in order to give the Secretary of the Interior power to contract with the states. The clause excluding Oklahoma was deleted.

In 1960, an additional amendment voided the necessity for the Secretary of the Interior to make an annual report to Congress.

The Johnson-O'Malley Act is administered by the Bureau of Indian affairs, through the submission of state plans.

Impact Aid [P.L.874, 815]: Public Law 874 provides federal aid to school districts which have hardships in raising school budgets because of federal lands or installations which decrease the property tax base. Public Law 815 provided funding specifically for construction costs of educational facilities. Funding is administered through the Office of Education.

Elementary and Secondary Education Act: In 1965, this Act gave aid to low income family needs, which included many Indian children.

Indian Education Act [known as Title IV, P.L. 92-319]: This act is notable for including all Indians in funding for problems concerning the public school education of the Indian (at both elementary and secondary levels). Some post-secondary and adult education benefits also come under this legislation. Under Part A of this Act, funding is issued only through LEAs (Local Education Agencies). This was a major breakthrough for the Indian to receive a stronger voice in dealing with his own problems. This Act is an amendment to P.L.874 and funding is provided through the Office of Education.

Self-Determination and Education Assistance Act of 1975 [P.L. 93-638]: This act provides full participation of Indians in programs which assist them. Indian parents, teachers, and administrators serve to guide the programs. Programs are implemented to meet special emotional and academic needs, but this funding may also be used for the establishment and maintenance of classrooms.

Most of this legislation is of benefit to the elementary and secondary Indian student. The Indian student who wishes to continue his education into college would be advised to investigate funding and aid through: The Indian Education Act-Title IV, The Indian College Bill, and a federal program, PRIME (Planning Resources in Minority Education).

As a territory and later as a state, Alaska, with its heavy Indian population, exemplifies the lengthy and difficult path of education for the Indian. In the nineteenth century, some Indians were educated in mission schools, where such schools were available. The Nelson Act of 1900 permitted the federal government to establish Indian schools.

In 1917, the territorial legislatures were empowered to establish Indian schools. By not allowing "mixed blood" in Indian schools, and considering the great area Alaska encompasses, education became haphazard and complicated, as well as insufficient. The federal, state and local governments were delivering educational services. Generally mismanaged and inadequate, the Indian funds have never seemed to be used for the successful education of the Indian. **[Law and Alaska Native Education: The Influence of Federal and State Legislation Upon Education of Rural Alaska Natives]** Through the Johnson-O'Malley legislation, there was more of a shift in responsibility to the state government; and, as Alaska attained statehood in 1959, Alaska was committed to educating its children, Indian included. In recent years there is a statewide movement to decentralize control of the Indian's education in accordance with federal legislation. An especially significant piece of state legislation is a new law, "SB 35", which commands decision-making policy from a centrally based state agency to regional boards. In essence, the idea is for Indians to have some control over Indian education.

The problems and complexities of giving the Indian his rightful education continue to haunt the United States. By researching some of the available funding, by using the funding to good advantage, and by striving to continue in the pursuit for quality education, the Indian has hope for better education in the future.

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